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AMERICAN UNITARIAN HISTORY

A NEW VIEW

By H. L. Short

STRANGE as it may seem, there is still a lot of research to be done on the history of Unitarianism in Britain and America. Surely, it will be objected, the work is nearly complete: has not the story been exhaustively told many times? Have we not the definitive history by Dr. E. M. Wilbur, and all those histories of individual congregations, written with such care and enthusiasm?

The answer is that, even if an apparently complete and final history of Unitarianism were to be written, in a generation the work would have to be done all over again; for with the passing of years the perspective changes and the historian asks new questions. At present most historians have a sociological bias. In the past, ideas were supposed to flow out of previous ideas, by a process of argument; and institutions were supposed to be built up by politicians and others who strove towards an ideal. But now changes in ideas and institutions are usually seen against a background of changes in social environment. A recent account of early Christian heresy in North Africa was provided with a rainfall-map, and this was very illuminating!

Reasonable Christians

Conrad Wright, in *The Beginnings of Unitarianism in America* (Boston: Starr King Press, $4; distributed by the Beacon Press), has something of this spirit. His book contains a series of maps showing the liberalizing of New England Calvinism into Unitarianism, between 1735 and 1805, as a battle between the universities of Harvard and Yale, the one representing the cosmopolitan merchants of Boston, on the Atlantic coast, and the other the up-country farmers of the Connecticut valley. Gradually, Harvard graduates became unwelcome as ministers in the interior, and Yale graduates were less acceptable in the Boston area; and as soon as a clear geographical frontier could be drawn the Unitarian movement crystallized, with Boston and Harvard College as its focus.

Intellectually, the division was between those who accepted with enthusiasm the neo-calvinist revivalism of Jonathan Edwards, and those who were dubious about it. It was not a battle between deism and Christianity, for those who were doubtful about Edwards thought of themselves as reasonable Christian supernaturalists rejecting hysteria, in the name of scripture and good sense. Only gradually did a clear opposition declare itself, because all parties used the same scriptural language and believed they meant the same things. Many ministers were more concerned about maintaining fellowship and practical religion than about compulsory orthodoxy of doctrine. The form of church-government was congregational, so if a minister was acceptable to his own flock, who could dislodge him? But the appeal to the congregation and the priority of fellowship and practical religion came to be regarded as signs of liberal evasion, and the setting up of a more close-knit presbyterian order of the churches of the Connecticut valley, with more effective supervision of the orthodoxy of ministers, caused Harvard men to stand together for mutual defence. Against Edwardsian revivalism they asserted sobriety and common sense; against neo-calvinism, with its angry God who predestined sinners to hell, they preached God's universal benevolence and the salvation of all men, and a more and more explicit anti-trinitarianism. Finally, in 1805, the breach was manifest in the controversy over the election of Henry Ware to the Hollis Professorship of Divinity at Harvard. Mediation, though still hoped for by many, was no longer possible, and the battle for and against Unitarianism was on.

English and American Unitarians

Mr. Wright tells the story in revealing detail, showing that the men whose party was to become Unitarian were not aggressive heretics with a clear policy of change, but moderate men who believed that they were defending the standards of scriptural Christianity and sound sense against irrationalism and clerical tyranny. Sometimes his multitude of characters seem a little lacking in life and feeling, becoming the puppets of conflicting forces; and, though he mentions the matter, he seems to minimize Harvard's contacts with liberal Anglicanism and Nonconformity on this side of the Atlantic, which played a big part in moulding New England opinion, especially through the correspondence of that remarkable man Thomas Hollis (1720-1774), who kept Harvard library supplied with all the latest English pamphlets.

English readers of this book will recognize many parallels with the story of Unitarianism in England. But there are also important differences. In England the moderates (Presbyterians) and the more orthodox (Congregationals) were already in two camps before the beginning of the 18th century, and the moderates were always strongly drawn to latitudinarian elements in the Church of England, a powerful influence which did not exist in New England. The political background also was different in important respects. Because of these and later historical differences, English and American Unitarians sometimes do not quite understand one another, though the effort to do so is worthwhile.

COMMENT

Missionaries in China

LAST week I remarked that it was not altogether bad that Indian Christian congregations should be expected to be independent of Western tutelage; I have since been reading Peter Townsend's interesting book, *China Phœnix*, in which he deals with the place of Christian missionaries in the China of to-day. From the beginning, he says, Protestant missions have been handicapped by the comparative wealth of the missionaries (compared with their flocks) and by their adherence to the western way of life, disadvantages that were not so obvious in the case of Catholic missionaries. They had, moreover, come in the wake of conquest and national humiliation; their schools deliberately neglected Chinese studies in the interests of the language and culture of the country providing the funds; and too many acted deliberately in the spirit of Mr. Rockefeller's secretary who, when persuading his employer to give to foreign missions, said that he thought that "the effect of the missionary enterprise of English-speaking peoples will be to bring them the peaceful conquest of the world". When one added to these disadvantages the inevitable tendency to connive at the actions of whichever administration gave the missions the greatest privileges, one can understand the Church's weakness in the face of the communist revolution.

There was not, moreover, that feeling of mutual love and fellowship between the missions and their converts that is implied by the teaching of Jesus; and when one inquired why the Chinese Church was still dependent on the foreigner for ideas, leadership and finance, and why the missionaries controlled the purse strings, one might be told that the Chinese are too undependable, that they quarrel among themselves or that they might make off with some of the money. Most of the missions bowed to inevitable fate, and even helped the transition to Chinese leadership. Since then there has been a tendency to part from the pattern laid down under foreign leadership, and to allow greater weight to lay discussion and criticism.

Mr. Townsend considers that the scanty results shown by foreign missionary activities in China—only a little over two million converts out of a population of five hundred millions—is due to the fact that that by tradition the Chinese have been a profoundly irreligious people, inclined to find a grain of truth in all religions, and the whole truth in none. Even to-day missionaries tend to regret that the "ordinary convert" has no great sense of sin, and regards religion only as deliverance from illness, distress, or bandits. "This, surely," he comments, "was lamentable soil for a religion which culminates in the glory of redemption." But, after all, couldn't something of the sort be said of the "average" British Christian?

Can We Be Sure?

The Presidential Address of Sir Robert Robinson, O.M., at the meeting of the British Association for the Advancement of Science at Bristol was of great interest, even if it did little to set at rest the fears that are engendered by the prospect of unwise use of nuclear power. His address as delivered seems to have varied a little from the address circulated, but he seems to have referred to the fact that just as the hydrogen bomb is initiated by a Mark I atomic explosion, so the hydrogen bomb in its turn can initiate a vastly greater uranium explosion. In biological processes energy is taken up in steps by suitable relays to higher levels, and an ordinary scientist, said the President, cannot help wondering whether every possibility of setting fire to the lighter elements has quite certainly been excluded, if nuclear relay is taken to further stages. Although the physicists appear to be cocksure that we know enough about nuclear reactions to be certain that there is no loop-hole, Sir Robert Robinson has misgivings. Full knowledge can only be secured by a relaxation of secrecy, and by some form of international consultation before novel and greatly increased releases of energy are attempted. There is not much, I suppose, that is new to most of us in all this, but it shows the seriousness of the present nuclear situation in a world full of tensions and hatreds.

My own view, however, is that this is not the most serious aspect of the situation. It is true that the explosion of a uranium bomb may set off a series of explosions that will destroy the earth, but, after all, neither the earth nor the creatures on it are exempt from destruction sooner or later; but far more terrible would be the persistence of the earth with its population gravely affected by the disgenic effect of radiation. The prospect is horrible enough to make one agree almost to any proposals that offer a prospect of freedom from such a nightmare.

More Speed!

Most of us will share the misgivings of the Belfast coroner at an inquest on an Ulster Grand Prix rider when he said that the authorities must ask themselves where all this speed in motor cycle and motor car racing was leading. The tendency, he said, was to cut down speed on the roads as evidenced by zebra crossings, halt signs, children crossing notices, and speed limits—all for the purpose of saving life; and he referred to the bad effect of the example of such speed contests in making possessors of new motor cars and motor cycles anxious to emulate the competitors in speed races. I notice that a representative of the Royal Automobile Club disagreed with these remarks, referring to the importance of such races and rallies as a testing ground for engine improvements and new designs. He thought that the imposition of a 30 m.p.h. limit only encouraged rather than deterred speeding. The greatest menace in the path of any driver is the obsolete road system of Britain.

My feelings are with the Belfast coroner. A change of any importance in the road system would take a generation or more and would be terribly costly. The fact is that there is no real need for high speeds on British roads, taking into account the relatively short distances to be travelled, compared with many other countries. Last year, Dr. W. H. Glanville, director of road research of the Department of Scientific and Industrial Research prophesied that if accidents increased at the average rate at which they had been since the war, 350,000 casualties could be expected in 10 years' time, in spite of the fact that as the number of vehicles in a country increased, the population became more skilled in avoiding accidents. One wonders just how far that is really the case, and whether things are not as bad as they might be, simply because of improved regulations and greater use of mechanical devices to ease traffic and lessen accidents. In New Zealand, nearly one-half of all young men who die between the ages of 15 and 24 are killed in transport accidents; in England and Wales the proportion is more than one-quarter. One wonders how much longer humanity is prepared to put up with this savage bleeding, which is, I am positive, very closely related to the growing passion for speed on the roads.

Two Prices: One Medicine

A couple of days ago I was prescribed under the National Health Service a half ounce bottle of a very effective proprietary medicine, which is sold over the counter for 7s. 6d.—this lasts me usually seven or eight weeks. Some weeks ago I noticed a medicine for the same complaint advertised at a price of 5s. for the half ounce bottle. I asked a chemist in my own town for a bottle of it, but he did not stock it, but yesterday when I was in another town I was able to buy a bottle. I was astonished to see that the prescription was identical with that of the bottle I had got through the National Health Service and that the medicine although manufactured by a different company was distributed only by the same firm that sells the 7s. 6d. bottle. The firm that manufactures the 7s. 6d. bottle is thus making 2s. 6d. on every bottle sold under the Health Service, in addition to the profit that it would still make were it to reduce its price to 5s. I have written to the local office pointing out the discrepancy, but it will be interesting to see how long it will be before only the cheaper medicine can be bought with National Health money.

Commentator.

ADVERTISING

By Phillip Mottram Brown

AFTER a great deal of thought, study, and prayer, I recently applied for membership of an Unitarian Church. As in the case of many Unitarian "converts", I came over from the Congregational movement, having realized that the views I have held for many years are more fully accepted in the free atmosphere of the churches known as Unitarian and Free Christian. I say "more fully" deliberately. As many Unitarians already know, a great body of opinion within the Congregational movement hold views remarkably similar to our own. One Unitarian minister of my acquaintance took regular services at a Congregational Church during the war—a circumstance that seems to have been repeated by several other ministers. The freedom of thought and worship which we treasure is also part of the Congregational heritage. Because of this, I feel that many present-day Congregationalists would be happier, as I indeed am happier, in a worshipping community that allows the rejection of outdated and disproved concepts of faith and order. And yet, our ranks are not exactly filled to overflowing with the rush. Why not?

Now, when it comes to theology I, frankly, am not in a position to argue. That I cheerfully leave to the man trained for the job. In the course of my studies, I have read many brilliant and erudite explanations of the Unitarian position. But remember, I started as a seeker. I made the first move to find out something about Unitarianism. My interest was sparked off by a letter from a Unitarian minister published in the local press. Had I not by good fortune, happened to spot it, I should no doubt still be a Congregationalist, worried about the things I should believe, and couldn't.

As Unitarians, the thought that there are, in all probability, scores of people in my former position, should worry us. What are we going to do about it?

I am a publicist—an advertising man. For the past few years, it has been my job to teach people how to shout their wares from the housetops. The "success stories" I could quote would sound like the testimonial department of a patent medicine concern. One thing stands out above all others. It's the man who tells the public how good his wares are, who sells the most wares. You may not see the connection between a lurid newspaper advert and the Unitarian movement, but the Roman Catholic Church has, and is busy exploiting it both here and in the United States. I have in front of me an advertisement from a well-known American "glossy" of the better type. It shows a woman, looking upward with a look of serenity, and exclaiming how she blessed the day she sent for free literature concerning the Catholic Church. From an advertising point of view, the "sales" copy is wonderful. Discreet, dignified, it strikes a note of sorrowing pity for all those who know not Catholicism.

Let me say at once, that I am the last person to suggest we copy these methods. But there certainly does seem to me to be a crying need for something along these lines. We feel we hold a great and eternal truth. We feel Unitarianism is the only possible way out of the disillusionment of the present age. And how do we tell people? So far, the only advertisement I've ever spotted was an unfortunately-worded two line classified in an intellectual weekly.

In my profession, the standard protest is "A good idea, but we just can't afford to advertise". Many will raise this argument. The answer is short and crisp. Said a business man the other day, "Look at my sales chart. I can't afford not to advertise."

A STATEMENT

By the National Campaign for the Abolition of Capital Punishment

(Executive Committee: Victor Gollancz (Chairman), Canon L. John Collins, Gerald Gardiner, Q.C., Ruth Gollancz, Christopher Hollis, Arthur Koestler, Frank Owen, Reginald Paget, Q.C., M.P. Secretary and Treasurer: Mrs. Peggy Duff.)

It is believed that there has recenty been a significant change in public opinion on the question of capital punishment: that a much higher percentage of the population is in favour of abolition than formerly: and that many more are beginning to think seriously about the matter for the first time, and are now open to argument.

A National Campaign will accordingly be launched with the object of bringing capital punishment to an end at the earliest possible moment. The Executive Committee includes men and women of many political and religious creeds, who are, however, united on this issue; and a Committee of Honour is now being formed, widely representative of the national life. Among the first members of this Committee are: Benjamin Britten, C.H., Frank Byers, Professor C. Day-Lewis, Jacquetta Hawkes, The Earl of Listowel, Henry Moore, C.H., Lord Pakenham, J. B. Priestly, Canon Raven, Moira Shearer, Dr. Donald Soper, and R. R. Stokes, M.P.

The Campaign will employ two methods. The first of these will be educational. Books, pamphlets and shorter statements will be issued: public meetings will be organized: personal contact will be established with all who wish for information on the issues involved, with a view to forming a considered opinion. It is our aim to get this Campaign fully under way during the coming autumn.

But the Campaign will also be concerned to give those members of the public who are already opposed to capital punishment an opportunity for expressing their conscience in this matter. We shall suggest, for instance, that abolitionists may think fit to abstain from attending any place of entertainment, or any party, on the evening preceding an execution, and may further think fit to attend, during the night preceding an execution, a place of worship or assembly (and we shall arrange for such places to be open for the purpose). Shopkeepers and owners of businesses who are opposed to the death penalty may wish to shut their premises for an hour or so during the day preceding an execution (where no public inconvenience would be caused) and to display a notice explaining their reason for doing so. Other projects are under consideration.

The Campaign will be conducted in a reverent and indeed religious spirit; any disruptive or sensational action, such as demonstrations outside prisons, will be rigorously discountenanced.

We believe that a wholehearted effort will put an end in a very short time to this blot on our national life. In order that we may act efficiently, a considerable sum of money will be required: and we beg all who are in sympathy with our aims to send a contribution, however small (but as large as possible, please), to our Treasurer, Mrs. Peggy Duff, National Campaign for the Abolition of Capital Punishment, 14, Henrietta Street, London, W.C.2. Those who are unable to contribute are asked, nevertheless, to send a *postcard* to Mrs. Duff, putting on it nothing but the word "Abolitionist," and the name and address of the sender in block capitals.

REASON, FEELING AND MYSTICISM

By Douglas G. Bramwell

A PSYCHOLOGIST might divide conscious experience into two parts; awareness of the outside world and awareness of our response to that world. This response is basically unconscious and emotional, certain aspects only rising into consciousness. Reason is a superstructure built upon this emotional base.

The relative importance of emotion and reason in controlling action is a point of controversy. To some psychologists reasoning is but a method of finding satisfying excuses for actions whose real cause is emotional. I doubt if this theory can be logicaly disproved but its weakness is that if it is true any arguments in favour of it are merely rationalizations satisfying the emotional needs of those who accept them.

Bertrand Russell suggests that we hold our beliefs on the strength of direct intuitions, which may or may not be correct. The task of reason is to eliminate, by logic, the incorrect beliefs.

A. N. Whitehead regards the basis of all experience, even that of the outside world, as emotional. His own term is "feeling", which has a wider meaning than "emotion". The reason, although often used to satisfy emotions can, by logic, discover actual facts about the universe. This theory seems broadly to include both the psychological view and that of Russell, a logician. This breadth and the fact that in it both reason and feeling are given effective parts to play in the control of actions, must be my excuse for making the theory the basis of this article.

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On seeing a thing of beauty many people experience certain feelings of great depth. These are called "aesthetic" feelings. Awe is another deep feeling which can be aroused by certain situations and in some cases becomes a reverence which can only be called religious.

There is another feeling too, which only a minority ever experience—the mystical vision. This feeling comes as a seeming direct insight into the nature of reality itself. Mysticism sometimes grows from the aesthetic and religious feelings mentioned above, or from moral experience or prayer; sometimes is independent of all other feelings.

The intensity of mystical insight varies. To some it is an occasional glimpse into the nature of things. To the great mystics, however, many of whom spend years in preparatory training, the mind is given direct and intense contact with the very nature of reality itself. Or the individual is lost, absorbed into the One.

I have abandoned the term "emotion" in favour of the wider term "feeling" because it is difficult to tell from the writings of mystics whether the nature of their vision is emotional or whether it is indeed the cessation of all psychic activity. Eastern mystics, particularly, give the latter impression. Whitehead's term covers this passive interpretation.

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The experience of mystical feeling appears to have certain effects upon the personality. These effects also follow to a lesser extent from aesthetic, religious and moral feelings.

Firstly, there is an integration of the personality. Evelyn Underhill in her book *Practical Mysticism* claims that the ordinary man can train himself in mysticism and so bring his normally chaotic state of mind with its fevered complex of "ambitions and affections, tastes and prejudices" into a smoothly working unity.

This integration of the mind is accompanied by a sense of inner peace, and of release from petty worldly concerns.

Finally, mysticism seems to give enormous energy; a vast capacity for work. Beethoven was a mystic and his energy was poured into his music. Florence Nightingale was a mystic. Joan of Arc was obeying her "voices" when she swept the English from France. Painters and poets are often mystics—Wordsworth, Shelley, Keats, Turner, Cezanne. Need I mention the founders of religions—Buddha, Jesus, Mohammed.

Some mystics turn their whole energy inward upon themselves in their quest for self elevation. Much Eastern mysticism and some monasticism on the West is of this type. I believe this to be unfortunate for society fails to benefit from the spiritual wisdom of these people.

The profound and powerful effects of mysticism on personality must, I think, be regarded as adding weight to any claims to knowledge that the mystics make.

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As we have seen mystical feeling is one of direct insight into Reality. The conviction of this in the mystic is strong and leads him to claim that mysticism is indeed a means to a knowledge of certain facts about the universe. These facts are (1) that the universe is One; that all division and separation are unreal: (2) that time is unreal: (3) that the distinction between good and evil is unreal.

In all fairness I must at this point mention that some Christians claim that true Christian mysticism is of an entirely different type to the pantheistic mysticism here described. It involves direct union with Jesus and a somewhat different view of Reality. May I tentatively suggest that the differences may be subjective, depending on the religious beliefs of the individual mystic.

Returning to the more widely known pantheistic mysticism; can we allow its claim to special knowledge of the nature of things? On this point Russell suggests that mysticism indicates to us the levels to which the human mind can rise, but cannot tell us facts about the universe. Direct intuition is only a reliable means to knowledge in the practical affairs of our day to day life. Even within this limit, and certainly when we go beyond it, reason must be used to build up certain knowledge. But does this suggestion take sufficient account of the fact that the mystic is enabled by his vision to live in better relationship to the world?

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We have now returned to the subject matter of the first section where Whitehead's idea that "feeling" is the basis of experience was accepted. Indeed, Whitehead considers the whole universe to be made up of centres of feeling. Each centre of feeling feels the world, and then presents itself to the world to be felt. What we call "things" are groups of feeling centres presenting themselves to be felt by us. We feel these things, then present ourselves to be felt by others.

When a feeling centre feels the things of the world, it feels the relations between them and the orderliness among them. Hence feelings have an aesthetic nature. And for this reason the most important aspect of a thing is its aesthetic value; its beauty and its order. Truth is secondary to beauty. But truth adds depth to beauty. Wordsworth writes:

> "And 'tis my faith that every flower
> Enjoys the air it breathes."

This is a beautiful mystical thought, but its beauty is reinforced if in some sense it is a true thought.

This picture of the universe, by giving central place to feelings, allows aesthetic, religious and mystical experiences an importance of which artistic and religious people are clearly aware.

Mystic statements about the nature of the universe seem contrary to normal sense experience. Here then is a task for reason to rationalize between the two approaches, to search out the truth, and so deepen, not undermine, the beauty of the mystic's vision.

May I suggest that Whitehead's thought on the nature of God may be a contribution to this task. God is, among other aspects of his nature, the source of all permanent values amid the changing world of the senses. Perhaps the unity—timeless and beyond good and evil—which the mystic knows, should not be regarded as a denial of the reality of the world of the senses, but as the one source, God, from which springs its aesthetic value.

AUTOMATION AND HUMAN PERSONALITY

By Tom Wardle

(Mr. Wardle concludes his article from last week. There were a number of warnings that Automation would have certain spiritual consequences.)

Player Piano (published in the U.S. also as *Utopia 14*), is one such warning. "The First Industrial Revolution devalued the human body," says its hero, "the Second will devalue the human mind."

There is the pathetic picture in the book of an ex-mechanic, member of the vast army of redundant workers conscripted by the Government for futile public works, who begs to be allowed to repair a damaged carburettor. Why? Not for money. For fulfilment. He longs, so the author says, quite simply "to be needed".

To be needed. To find significance in service rendered as a distinctive human personality in response to the observable and understood need of another such personality. To be able to satisfy the hunger for some point in one's life. Is there a psychologist alive who would not affirm this as a basic requirement of the sound, life-oriented personality? Contemporary industrial life provides little enough of it. Automation will provide none.

The First Industrial Revolution in its excesses has all but eliminated the craftsman from our society. The Second looks like eliminating the thinking, creative, needed individual as well.

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It is sometimes argued that increase in leisure would be a great spiritual advantage; that the additional spare time could be devoted to pursuing some art or study to the enhancement of our total civilization. But what in fact has been the experience of the last forty years? In spite of excellent work done by institutes, night-schools and religious societies, there is no doubt that there has been an overall steep decline in the volume of creative activity which the citizens of the West undertake.

Sports-*watching*, Television-*watching*, music-*listening*; there has been an increase in these. But they are all passive. They conduce to the sponge mentality. They inhibit creativity.

As time goes on the character of modern life begins to reflect this passivity. Diminished interest in religion, politics, art and community activities is its expression. Films, radio and newspapers capitalize on it and take it further. They demand less and less intellectual effort. History and literature is perverted to minimize its challenge.

The net result is a spreading atrophy of spiritual faculties. It is of little use calling for higher endeavour in the life of the spirit when any consciousness of that life—its struggles, its subleties, its failures, no less than its achievements—is denied to most people by the agencies of entertainment, advertisement and information.

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Taken to any further degree, this will mean a more complete dictatorship of the mind than any previously known. An electronic priest of the ruling creed of triviality and forgetfulness will stand on every hearth needing no stratagems or compulsions to obtain the ready obeisance of his flock.

The monolithic set-up becomes unavoidable. Under Automation there will be a relatively tiny group of super-experts at the top who know how their incredible machines work, and a vast number of button-pressers, gauge-minders, punch-operators and non-producers who have not the faintest idea. There will be no room for the range of grades in industry that we know still to-day.

Increased domination of our lives by the "expert" and decreased capacities for creative activity, thought and inspiration for the masses—this is what Automation offers. A consumer-weighted economy with all the backward psychological effects that will mean; standardization of values by their constant equating with the values of the machine; elimination of flexibility in thought and the intellectual mutations that it sometimes produces; the end of genius (genius is not standard, it would not do, even if it could appear under such a system); and the increasingly banal use of leisure—that is the prospect it affords. That it might also mean a glittering, chromium-plated, germ-free, war-free, conflict-free world republic is not disputed. We have heard of gaining worlds and losing souls before.

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It is difficult in the face of this realization, so vividly suggested by Dr. Frederick Eliot in his address at the recent Congress of the International Association for Religious Freedom, to appreciate what is meant by "creating an environment more favourable to the survival of the human personality", if it does not mean the repudiation of Automation.

Resistance to undesirable social developments need not imply reactionarism, which is what is usually meant by "turning back the clock". We are not obliged to accept every new trend because there is nothing else we can do. We do not accept Horror Comics, marijuana or atomic war, and try to live with them. We resolutely oppose them and seek means consistent with our insights to eradicate them. This is because they are features of life which are utterly incongruous with spiritual values.

If we conclude that the same is true of Automation, have we not an obligation equally resolutely to oppose that?

It may be that effective witness on just some outstanding problem as Automation might be the means of re-stimulating the prophetic talent of the Church and putting it back again in the arena of everyday life.

IT OCCURRED TO ME

By Muriel Hilton

I HAVE long admired the poetry of A.E. (George Russell), so it was with great interest that I read a broadcast by L. A. G. Strong on this Irish poet who has been called a practical mystic.

What a lovely description of the man are in these words:—"Gentleness and serenity; the space round him was quiet and full of peace like the proverbial calm at the centre of the hurricane. All bitterness and contention seemed to cease as soon as he came into a room."

A.E. was a religious man and a religious poet; to him the vision, the imagination was all important. He said once, "I mistrust poetry which does not seem to have come into the soul as naturally as a bird glittering on the wing might come before the eye." And again, "It is right for the poet to use all art and intellect in shaping a speech, but the starry words come like moths to the light, and the poet has to set up a fire in himself to attract them. Corot once said about painting that the artist had to go beyond himself." A.E. certainly did "go beyond himself" and it is its spontaneity that gave colour to his poems and made him such a unique and lovable personality.

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A.E. once said that one never need seek new experience, or books, or friends; that we attract to ourselves all we need. This he called the law of spiritual gravitation. After he forsook Dublin for London he had to change his lodgings for he found that the law of spiritual gravitation was working overtime. He could always enjoy laughing at himself, in fact he had a great sense of the ridiculous. A delightful man!

Towards the end of his life the poet who was also an agriculturist was invited by the United States Government to look over their system of agriculture and say what was wrong with it. They were worried because everywhere people were stopping work on the farms and going to the cities. A.E.'s report went into a single sentence. Work on the land had become so mechanized that the organic link between man and the soil had been broken and robbed of the satisfactions of that primitive support, so the workers went off to other better paid mechanical work. The Government accepted this finding but there was nothing they could do about it. It occurred to me when reading that statement that most people to-day being denied the organic link between themselves and nature seek transitory pleasures and are deeply unsatisfied all their lives.

At the end of this talk L. A. G. Strong said that there were two things which A.E. had said to him and which he would remember all his life. He once asked the poet if he thought journalism would do his serious work any harm, to which A.E. replied with a smile, "Not if you're good enough." Years later when he had been talking of mysticism and religious belief L. A. G. Strong asked him if he could be given a word of power. A.E. said, "Seek on earth what you have found in heaven." "That piece of advice," said L. A. G. Strong, "seems to sum up the intensely practical mysticism which A.E. lived, and it is by that and the smile with which he said it that I best remember him."

*

Those who are interested in the cinema will have already heard about the film "Marty" and probably seen it. It is the most touching, human and absorbing film I have seen for a very long time, and sets one thinking about the tendencies in modern film making. Here is a film about a butcher in the Bronx. He is thirty-four, unmarried, and so unprepossessing in appearance that he is at the point of giving up trying to get a wife. His brothers and sisters are all married, and his widowed mother is anxious about him though he is now the only one left of her children at home. At the Stardust Ballroom on a Saturday night he meets Clara, a nervous, lonely little chemistry teacher who has just been deserted by her escort in favour of someone more flashy in appearance. They take to each other and both have an evening of happiness which is most charmingly depicted. Between this meeting and a promised 'phone call a good deal happens to Marty and those most closely bound to him revealing hidden layers of character which are no doubt surprising to the people themselves. The plot is slight enough and yet because the people, the dialogue, the incidents could be lifted out of almost any town in the world it absorbs the interest and is deeply moving. I don't suppose that the film cost very much as films go, yet for years now the cinema has become more and more costly, spectacular and removed from everyday living. Judging from the response by the audience, the people probably satiated with cinemascope confections undoubtedly found "Marty" refreshing and satisfying. The film industries of all countries would do well to consider their value in the light of the success of this natural unpretentious picture.

*

Some while ago I copied out some sayings of A.E. Here are a few of them:—

Poetry is the spiritual essence of life.

The intuitions of a poetical nature are more exciting and profound than any logical philosphy or literature could be.

In the heart of age a man may suddenly find a child in himself and live over and over again with solemnity as if it was an instant of angelic life, a moment which long ago was lived lightly and with no thought by the child running along the sands or straying in the heart choking magic of night.

One of the first symptoms of the loss of the soul is the loss of the sense of beauty.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Dr. Graham

SIR,—*The Inquirer* of August 27 proved the truth of the saying that where several Unitarians are gathered, there are five or six different opinions.

You, Sir, expose the intellectual shortcomings of Billy Graham, with the implication that these of necessity destroy his religious worth; and you end by referring with approval to the unadvertised work of Margaret Barr.

But Margaret Barr follows with an article in which she says that she has found most spiritual help in India from some monks who encourage the use of idols.

Then *Commentator* supports your intellectual attack on Billy Graham, but, like the writer you quote from *The British Weekly*, is prepared to concede that, nevertheless, Graham may have "saved some," and that no doubt he "is a worthy disciple of the Christian faith".

Next comes Muriel Hilton with a story in which Martineau is supposed to have advised an intelligent seeking young man that he would best find the answer to his religious quest amongst "devout, narrow, ignorant, slow-minded and prejudiced people . . . always offending his taste".

Lastly, there is a letter from E. A. Martin suggesting that such strong attacks should not be made against Graham's religious work, even if some of his intellectual attitudes may be criticized in the name of truth.

Where amidst these divergent views is the truth to be found? I, myself, hold no brief for Dr. Graham—quite the reverse. Obviously St. Paul, St. Ignatius Loyola, John Wesley and General Booth (referred to by E. A. Martin) had more justification than Billy Graham for holding certain intellectual positions which are now rejected by most people to-day. But it would seem that, despite a man's intellectual shortcomings, he may yet have the marks of real religion. The question is: What are the marks of real religion? As E. A. Martin says, time alone will show whether God is or is not in Billy Graham's work. If anyone thinks him a religious quack, let him say so straight out. But to call him an intellectual quack does not prove him to be a religious quack.—

Yours,

Aberdeen. *L. Baker Short.*

[The editorial did not expose the intellectual shortcomings of Dr. Graham. Heaven forbid! It attempted to expose what is demonstrably false in the teaching of Dr. Graham. With which demonstration, presumably, our correspondent agrees. And presumably he believes also that there is some connection between false teaching, public attitudes, and religion.

He finds too divergences in the points of view of our contributors. If he will read the story of Martineau (quoted correctly by Muriel Hilton) in the *Essays* of Baron von Hugel, he will find something that unites them. Namely, the stress upon the "inwardness" of religion as contrasted with the "outwardness" of a superficial surface.—Ed.]

SIR,—I read with great interest the Leader in *The Inquirer* of August 27, and find myself entirely in agreement with the "severely critical" attitude advanced, if I may quote the phrase used by Mr. E. A. Martin in his letter appearing in the same issue. I heard Dr. Graham in Harringay Arena on two occasions last year, and was not impressed. His preaching is literalistic to a

Continued on page 312

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 11th, 1955

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davis
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Rev. Aubrey J. Martin
Altrincham, Dunham Road Chapel, 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B.Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Rev. Sydney H. Knight

Bath, Trim Street Chapel, Unitarian, 6.30, Supply
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Eric Wild
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. John Bright
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. W. Hill Wareing
Blackpool, South Shore, Lytham Road, 11 and 6.30, ——
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. J. M. Quirk
Bradford, Town Hall Square, 10.45 and 6.30, ——
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. John Rowland, 6.30, Rev. J. P. Chalk
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Rev. J. Tyssul Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Supply
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
Cheltenham, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Harvest Service, Rev. T. E. Nuttall
Chesterfield, Elder Yard Church, 10.45 Rev. Edric Shaw and 6.30, Women's League Service
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in month)

Dean Row, 10.45, Rev. A. B. Downing Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 11, Rev. A. D. Williams, 6.30, Mr. J. Woodhouse
Ditchling, Old Meeting House, 10.45, Mr. E. Antony Martin
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Geo. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. J. H. Evans
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Mr. S. H. Palmer

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Mr. Bruce Findlow
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, ——, 6.30, ——
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Mr. C. V. Walton
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Stanley Mossop
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Ada Tonkin
Leicester, Narborough Road, 11, Junior Church, 6.30, ——
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Vasanta Hill, Gernon Walk, 11, Local Arrangements
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11, Dr. P. N. Tindall, 6.30, Rev. T. J. Jones
Liverpool, Bootle Free Church, 11, Rev. Brian L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Dr. P. N. Tindall
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Rev. Arthur Peacock
London, Golders Green, Hoop Lane, 11, Rev. K. C. Treacher, 6.30, Mr. G. J. Prince
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. J. P. Chalk
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Mr. G. J. Prince, 6.30, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. John Kielty
London, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. A. D. Belden
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. Dudley Richards
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. Dumble
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. C. G. Kenway
London, Wandsworth Unitarian Church East Hill, 11, Rev. Arthur Peacock, (Also 6.30, 1st Sunday in the Month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1s. and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Dr. Dorothy Tarrant
Lytham, St. annes (Ansdell), Unitarian Church, Channing Road, 11, ——

Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
Manchester, Cross Street Chapel, 10.45, Mr. Kenneth Wright, 6.30, Mr. Talbot Pearson
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. Evans
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Mr. George Jones
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, 10.45, Mr. H. Talbot Pearson, 6.30, Rev. B. Gill
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, No Service
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45, Supply, 6, Mr. K. Saxton

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11, Rev. J. H. Coram Davies, 6.30, Rev. Frank A. Bullock
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. P. B. Godfrey
Norwich, Octagon Chapel Colegate, 11, Mr. H. N. Bacon
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Student
Oxford, Manchester College Chapel, 11.30, No Service

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 Rev. J. H. Ewbank and 6, Mrs. Ewbank
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. Kersley and 6.30, Mr. D. Thompson
Poole, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Mr. John R. Sturges
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Supply
Preston, Unitarian Chapel, Church Street, 6.30, ——

Ringwood, Hants, The Meeting House, 6.30, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Beer
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield, (Attercliffe), 6.30, Dr. F. T. Wood
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sokell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. Sidney Spencer
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Rossington
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 Rev. T. J. Jones, 6.30, Women's League Service
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Corporation Street, 6.30, Rev. Brian L. Golland
Stockton-on-Tees, Wellington Street, 6.30, Rev. F. W. Barr
Stourbridge, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. C. Simpson
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45, Mr. D. F. Exley, 6.30, Mr. P. M. Brown

Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kereki
Todmorden, Unitarian Church, 10.45 and 6, Mr. A. L. Fimrow
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. Thomas

Wallasey, Memorial Church, Manor Road, 11, Rev. Edgar W. Hill, 6.30, Miss Olga Berry
Warrington, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Rev. Maurice Johnson
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson
Whitby, Flowergate, 6, Miss Eva Gill

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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AUTHORS invited submit MSS all types (including Poems) for book publication, Stockwell, Ltd., Elms Court, Ilfracombe (Estd. 1898).

Matthew Henry's Chapel, Chester

September 11, 1955.

Morning 11.15—No Sermon.

Evening 6.30—Harvest Thanksgiving.

Preacher:
Rev. T. E. Nuttall of Oldham.

Silver Wedding

On Saturday, September 6, 1930, by the Rev. J. Arthur Pearson, at Lewisham Unitarian Church, Helen Moat to Tom Brett Davies.

Academy Cinema, Oxford Street

We should, perhaps, applaud anyone who has even had the idea—not to mention the attempt—of making a film about Martin Luther. Not that his life was lacking in drama, as we can see from the film, *Martin Luther*, now showing at the Academy Cinema, but the reconstruction of his life, preparation of the script, and research into the history of his time, must have been colossal tasks. Thus it is to be regretted that the initial tasks completed, the equally important contribution, that of speaking and acting the parts with conviction, has not been studied with greater care. The fault lies partly with the script, but more often in the failure to imagine how princes, priests, and learned men would have spoken and behaved four centuries ago.

B.L.

Continued from page 310

degree, and presents a theology which cannot be acceptable to the modern mind, and to thousands inside and outside the Churches. To Graham, Jesus is not Lover, but Judge. It seemed to me that those huge assemblies had some association with fundamentalist Christianity already. They sang the old evangelical hymns lustily. They seemed familiar with the pattern of the orthodox mission—so many present did not appear to me to be strangers to all this "ballyhoo" presentation of "The Faith". As I sat in the Arena at Harringay the thought came to me, what an awful pity that all these people should go away thinking this is the only available form of Christianity.—Yours,

Doncaster. *William Lloyd.*

Capital Punishment

SIR,—The Home Secretary said recently in Parliament that he could not move in the matter of the abolition of capital punishment as public opinion was not ready for that change in the law.

Will you allow *The Inquirer's* columns to be used as a forum? Many of your readers must be, like myself, partially informed, and would like guidance on the subject. I think I know several good reasons for the abolition; the only one I have heard for retention is that the death penalty acts as a deterrent to potential murderers. According to many qualified authorities this argument is ill-founded, judging by experience in other countries.

I saw a T.V. programme dealing with this subject. Two eminent Christians—Donald Soper and Frank Byers, were strongly in favour of abolition. A well-known Anglican bishop was more cautious.

We need help to form a valid Christian decision.—Yours,

S. Croydon. *Evelyn Savage.*

Blocks For Use

SIR,—May I request the hospitality of your columns to mention that the Ipswich congregation now has several specially-produced blocks for newspaper advertising? We would be prepared to make these available for short periods to churches wishing to make use of this form of publicity. They would be particularly suitable for use in connection with Unitarian Advance campaigns.—Yours,

Ipswich. *A. Phillip Hewett.*

Ralph Philipson

SIR,—I learned with great regret the passing of Ralph Philipson and although it is a bit late I thought that I ought to pay my tribute to him.

When I was in Liverpool I once went for a week to read at St. Deonol's Library. He was there and we had the few days together. I had never met him before and I have never met him since but it was a very happy and lasting experience of communion together. He was a grand character, friendly, frank, open-minded and we got on very well. Somehow since then I have always associated your church with Ralph Philipson. It is strange how like ships that pass we just met and he left on my heart "inscriptions" which have never been lost even though it must be seventeen years ago. He was a true brother in the common Life of the Truth.

As a Methodist minister and, I hope, a good Liberal Free Churchman, I pay my tribute to one who though passed still speaks and still lives in the Realm of the Spirit.—Yours,

Chesterfield. *Sydney H. Spade.*

Mrs. D. Glan Morgan

Mrs. D. Glan Morgan invites the kind offices of *The Inquirer* to enable her to inform her friends that she finds it impossible to acknowledge personally the numerous letters of sympathy received by her regarding her recent bereavement by the death of her husband, the Rev. D. Glan Morgan, M.A., formerly minister of Hope Street Church, Liverpool. Mrs. Morgan is deeply appreciative of all the tributes to her husband's memory, and hopes her friends will accept these words in acknowledgment of their generous kindness.

Printed by [illegible] and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd.,
at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, September, 10 1955